

THE UNIVERCELOM

AND

SPIRITUAL PHILOSOPHER.

"THE THINGS WHICH ARE SEEN ARE TEMPORAL; BUT THE THINGS WHICH ARE NOT SEEN ARE ETERNAL."

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NO. I.

The Principles of Nature.

THE NECESSITY FOR NEW AND HIGHER REVELATIONS, INSPIRATIONS, OR FORMS OF TRUTH, For the Benefit of Mankind at the Present Day.

BY W. M. FERNALD.

By the term Revelation, I do not mean any supernatural or miraculous communication from God to man, and hence, in treating of the subject of this essay, I do not mean to exclude the consideration of those influxes of superior wisdom from the Divine Mind, or from a higher sphere of human existence, which, in all ages almost, have characterized the minds of many distinguished men. Neither do I understand by *any* revelation which the world has yet been favored with, any miraculous communication whatever. With these remarks, I will pass to the consideration of the necessity, at the present day, of a higher form of truth than any which has been generally promulgated, even in Christian Nations. Let me, however, speak a little particularly of the *form* of truth, before I proceed to the consideration in question. All must acknowledge that the *germs* or *principles* of all truths are implanted naturally in nearly every human mind. It is only by the expansion of these that systems and theories are wrought out. Even Christ revealed no new *principle* of morals or religion. Most, if not all, even of his *precepts* can be discovered among the heathen philosophers. This is admitted by many of the most enlightened advocates of a supernatural christianity. Jesus showed his wisdom in selecting the wheat from the chaff, and embodying in his life and teachings, the good only of all the various and conflicting sentiment which abounded among men. He expanded into a nobler life and a higher teaching than any who had lived before him, or who have since lived, in morals and religion. Yet, he did not *attempt* to *philosophize* on the nature of God, or the fact of immortality,—the structure of the universe, or the organization of society. I know it is often said that Jesus showed his dignity as a teacher sent from God, and gave a collateral proof of his supernatural inspiration, by *not* stopping to reason at all on these matters;—that he felt the truth, and foresaw its triumph, and hence, differing from all other teachers, simply and majestically announced it, trusting to its power to work its way in the world. And upon this ground has the *supremacy* of his inspiration been asserted. Now, this is certainly a blindness of reasoning. Is not that a higher inspiration which can both announce and *prove* the truth by a course of high, philosophical, and convincing reasoning? Especially, when we consider that men have reason, as well as moral intuition and perception, and that this, in fact, is the very highest faculty of the mind, is not that a higher inspiration which can reach and fill this faculty in common with all the faculties of this susceptible and manifold being? I need but propose the question—to the candid and discerning it is already answered.

Now, be it known, that this is an age which especially demands an inspiration and appeal to the reason. Never, since the period of the Reformation, has spiritual authority been so questioned, and never have intellectual science and religious inquiry run such courses. We abound in skepticism with regard to the supernatural, or miraculous; and in the most enlightened portions of the earth, where theology and philosophy are most cultivated, there does this skepticism most abound. A signifi-

cant fact! If, in the age of Christ, or in any subsequent age, an inspiration addressed to the moral intuitions, to the perceptions and feelings of man, was most suited, this is an age which most certainly demands a higher influx of divine truth. There are men now, and their name is legion—noble-minded, spiritual men, both in this country and on the other side of the Atlantic—minds who are the growth and development of a long course of nature, who have grown *up to* the comprehension of all the arguments and appeals which have hitherto been generally offered for the proof of the high facts in our spiritual being, and in the Divine Mind, and in Nature; and who now have faculties running out altogether beyond these, seeking for more light, with reason stretched to its utmost tension, with its piercing eye directed to the center and source of all truth; and while many have caught its glimpses and shimmered in the morning light, some have arisen to a high point of observation and discovery, and many, very many, are yet sighing in darkness; for, by their growth and interior expansion, even the light that was in them has become darkness, and they are ready to despair. Let us thank God, then, that a great Light has arisen. And in the circumstances in which we now find ourselves placed, let us see the first necessity of new and higher inspirations.

I have written thus much, as naturally flowing from our subject, of the nature and comparative value of the various inspirations. This is not said at all in disparagement of Jesus, but only to show that while he did not *attempt* to *philosophize* on the high truths of God, Nature, Immortality, and the Organization of Society, that power which *can* do this forcibly and convincingly, must justly be allowed a higher inspiration in this respect. Jesus stands at the head of the human race, in morals and religion. We know not, but that if he had chosen to exercise his powers, he might have given us information with respect to these other things. But he did not, and he did not attempt it. So we must look to new sources. And here, while we may not expect the revelation of scarcely any new *principles* or *laws* in the human mind, or in nature, because, as before said, the *germs* or *principles* of all truths are implanted by nature in nearly every human spirit, yet, for a *structure* of divine truth—for a *system* or *embodiment*, based upon these foundation principles in nature—in short, for a sublime *expansion* of the principles of humanity, and a combination of all the laws, and of numberless facts in nature, into a system of beautiful, harmonious, and most elevating truth, we may look to these sources, and from them expect new forms of truth. And this is what I mean by *forms* of truth, in distinction from first principles. Shall I now pass, then, to the consideration of the necessity, at the present day, of a higher form of truth than any which has been generally promulgated, even in Christian nations?

We may see this necessity first, in the want of a *true idea* of God. The importance of this is surely manifest. A true idea of God is the basis of all our reasoning on nature, morals, and religion. Without this, we cannot proceed a single step, with certainty or profit. But, alas! on this subject—this great First Truth, men generally, and almost universally, are most miserably blind. They know not God, and so far as any just conception of his nature and mode of existence is concerned—his connection with Nature, or the Universe of material things, we may almost quote to them that they are "*without God in the world*." Let me not be understood by this to assert that the mass of mankind, especially Christians, have no correct idea of the *attributes* of the Deity—of his Power, Wisdom, Goodness, Justice, Mercy

and Truth. They have these ideas, both in Christian, Jewish, Mohammedan, and Pagan lands, more or less perfect as seen through their own cultivated minds, through Nature, or as symbolized forth by an idol or a fetich. But I speak of the nature of God as connected with the universe—of his *mode* of existence, which has hitherto been thought to be a mystery unapproachable by man, and any attempt at which would be almost sacrilege. Some of our best and most spiritual theological writers have intimated with prophetic truthfulness, that perhaps, in the course of human progress, the connection of God with Nature would be found to be more intimate than we then had any idea of. And some who have risen up as on angel wings, to the very threshold, almost, of the Divine Presence, and have contemplated Him in his vast extent and intimate relation with this Universe of Being, have been frightened away, or attempted to be frightened, by the cold charge of Pantheism or Materialism. Pitiful spectacle of poor human nature! Men call for inspiration—for inspiration from God, and when they get it, they call it the chilliness of Atheism. The reason is, “they know not God, but have become vain in their imagination, and their foolish heart is darkened. And they have changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.”

For, behold the verity of this apostle's affirmation! Men are striving to conceive of a Being which they call God, which exists separate from, or independent of, Nature. They call this Being a *Spirit*. And the definition which they give of Spirit is such as to defy all our thoughts to catch the idea, or to give it any possible shape or reality. It is, in fact, the definition of Nothing. If we were to set ourselves at work, to define the term Nothing, we could hardly frame a better definition than that which the Metaphysicians give of Spirit. It is said to be a substance or essence without form, parts, extension, or divisibility. And how much more, it is needless to state. Now, this is the definition of just nothing at all, if we except the term substance or essence. And as these terms are included in the statement, and as they mean *something*, we might pronounce this attempt to define the common idea of Spirit—to be an attempt to reduce *something* to *nothing*—to deprive it of all form, parts, or extension, which is utterly to annihilate it. And thus this definition of Spirit ends. It leaves us utterly in the dark as to what or where this Being is, or how he operates in Nature, and yet this is the object of our most intense concern—the ground of all our hopes—the basis of religion, and of the highest trust and happiness in man. I need not say that the Bible gives us no light on this subject, nor pretends to but very little, which little has been obscured in Stygian darkness by the ignorance and unbelief of men.

Whence, then, shall we look? I affirm, and that boldly, that we feel here the necessity of new and higher inspirations, to preserve our faith, and to answer the continued calls of nature for higher and still higher truth, as the soul progresses. For, will it be contended for a moment, that the reason does not demand its hold on God, as well as the affections?—that one part of our nature, and that one of the very highest parts, must suffer and languish and die out in unbelief, while the other, a subordinate, or at least, a blinder part, is alone satisfied and filled? Let it not be said here, that there is enough to satisfy the reason: in the multiform designs and adaptations in Nature, and that when we attempt to go further than this, and to ascertain *how* God exists, or how he is connected with Nature, we are only striving for knowledge beyond our reach, and meddling with things which we ought not. This has been the church's alarm ever since its existence. It is the cry of bigots, and of interested clergymen, and also the *honest* warning of many good and fearful spirits, of many more skeptical minds, and vastly more contracted and unexpanded souls who cannot themselves reason, and much doubt whether others can. But there *are* minds who are fully grown to the appreciation of this high truth. And shall they suffer and die out in unbelief, because their reason clamors for the very food which is its only sustenance, which cannot be granted because a multitude of other minds are incapable of receiving it? No; on this point we may quote the first motto in the Book which has called out this essay, which

need not be named, for all who read this know of its appearance. “*Any theory, hypothesis, philosophy, sect, creed, or institution, that fears investigation, openly manifests its own error.*” A true and worthy saying. In accordance with it we will proceed. We say, the reason demands its hold on God as well as the affections, or the moral sentiments. And it demands it, too, as to the *nature* and *mode* of his existence, and his connexion with the universe of material things. And without this knowledge, there is nothing left for such minds but utter and appalling unbelief. This must be the ultimate of such a withholding of knowledge as has been referred to. *Utter and appalling unbelief!* And it has already settled down upon some minds, and is fast settling upon many more, with a wail of desolation and a blackness of darkness which are the legitimate results of being “without God, and without hope in the world.”

Here, then, is the necessity for new and higher revelations. We need them to preserve faith, to nourish, increase, and elevate a true piety, to beget trust, to raise the hopes, and to establish on an everlasting foundation, the comfort and happiness of mankind. Thank God, the sources of this faith and joy are now in the world! I need not say that I make special allusion to the Book of which this Periodical is an out-birth, nor do I mean to exclude in the consideration of this subject, the revelations of those other spirits who, from time to time have received interior illumination, and have blessed the world with their light. I would make particular mention of *Swedenborg*, with whom our author most agrees in spirit and profundity, from whom, however, he differs in many striking particulars. There are others who have also received interior light, whose names need not be mentioned. But of Mr. Davis we cannot properly speak; and we approach him with an awe and veneration, not for any thing which, in the common use of language, *he* can be said to have revealed, for—sacredness of mystery! *he* knew not of a single thought he uttered, when brought from the magnetic sleep, until he read it in the manuscripts which contained the matter of his own dictation! Certainly, we honor the man who has been selected by Divine Wisdom for the medium of such a gift to the world, and in this, undoubtedly, his true honor is vindicated. It rests on an immortal and imperishable basis. While, therefore, we claim for others a very high share in the spiritual enlightenment of mankind, and acknowledge the same principles in the main, even with regard to the nature of God and the mode of his existence, the development of the material universe, the fact of immortality, and the organization of society—the same principles, I say, to have been conceived of and taught by others, yet, as a *whole*—for a sublime expansion or development of truth from these principles, inwrought with numberless facts in nature, we do give Mr. Davis, or the power that wrought through him, the preeminence, for his Book is unequalled in the world. No doubt, it has its errors, but it contains the most truth. I say not this in disparagement of the Bible. That venerable Book contains the life and character of Jesus Christ. And as a teacher and an actor of absolute religion and morality, he stands sublimely alone, unrivalled, unmatched. His honors none have shared, for he stood alone amidst error and wickedness and darkness almost palpable, original, and sublimely perfect. But he undertook not the things which have now been attempted, and it is not dishonoring him to ascribe that to others which he never claimed nor tried. On the contrary, he would be *dishonored* by withholding this praise. *He* has taught us to render unto all their dues. And in the mysterious Book which is now presented to the world, we find that which is justly entitled to the name—“Revelations.” It is, at least, as much of a revelation as any which the world has ever received. And in this we find our present necessities supplied. In this we find that true idea of God which, so fully expanded, we in vain look for in any other Book, and which comes to the soul of the reasoning believer as a gush of waters in the dry places—as a flood of inspiration—as rays of light from the great Spiritual Sun—as life and love and joy, for which the highest veneration and the most expansive gratitude are too feeble to utter or conceive the praise. But as it is the design of this essay to treat of the necessity of new and higher inspirations, and not to prove that we have them, I must here conclude this part of

my subject by a reference to the great volume before us, as one capacious Fountain for the supply of this, the soul's increasing demand.

I pass to the second grand division of my subject. It is that we may find the necessity for new and higher forms of truth, in the confused and imperfect notions which prevail on the subject of the Creation, or the development of the material universe, and the powers, laws, and operations therein. True, in this, as in Theology, many very scientific works may be found, which embody the *principles* and many of the facts, which contribute to the structure of that form of truth which is now presented in this Book. But where shall we find its equal, or any thing like its equal, in comprehension of principle, in grasp of thought, in extent of analogy, or in power of generalization? Not if we search the whole earth through. There was one book* which made its appearance—the production of a mind singularly endowed with wisdom, which towered far up into a correct theory of the universe of things, pervaded with a piety which would have done honor even to Jesus himself, which yet, for its transcendent Theism, and for its profound insight into the philosophy of Nature, incurred for its author the graceless charge of Atheism, and for itself, the usual ridicule of gentlemen of the press, and of the pulpit. It stands however, in this respect, *next* to the Book in consideration. But it is as a star to the full meridian sun. Where else shall we look? Search through all science, and you shall not find such an embodiment of truth—such a theory of the material universe as is comprehended here. The *principles* you may find, but not the form and splendid structure of the truth. It is too much, I allow, for most minds to comprehend, but it is nevertheless comprehensible, and of a most enlarging and expansive tendency to the mind. And there is a necessity for this. Nothing tends so to enlarge the powers and comprehension of the mind, and to elevate it to a true communion with the innermost of Nature—with the “Great Positive Mind,” as such a view of the manifold Creation before us.

Men generally know nothing of the power and operation of God in the formation of Nature. They imagine that God created matter out of nothing, in the first place, and that sudden and miraculous creations of worlds, plants, animals, and man, have since transpired through the ever lapsing time. This comes from the blinding influence of popular theology. It never occurs to these trusty believers, that if God created matter out of nothing, or if he created it by his own energy in any way, in a sense in which he is separate, or independent of the universe created, that this amounts to the proposition that he caused nothing to produce something, and that this is a contradiction, and therefore false. And here we are led to the contemplation of the necessity of a higher form of truth, to be seen in the abounding *supernaturalism* of the christian religion as generally taught, and of all other religions.

We need a truer idea of Nature, in order that what is called *supernaturalism*, with all its blinding and obstructing influence, may be banished from among men. I call this influence blinding and obstructing. It is worse. It is death to all the high and spiritual aspirations of the soul. It induces men to rest on what are called the outward and miraculous evidences of truth, and never to stir the interior sources of their own minds, for higher and higher inspirations. Now, the foundation of *supernaturalism* is in this idea of the creation of matter out of nothing. Once admit this, or that God in any way caused matter to exist disconnectedly from the Eternal Fountain of his own Infinite Intelligence, and the basis is laid for any amount of *supernaturalism*; for this is, in the *first* place, a miracle—a contradiction in Nature—the beginning of all miracles, which, when once admitted, we need not stop at any contradictions, but go on *ad infinitum*, in all the glory of a sublime and flowing *supernaturalism*. For, behold, here Nature commences. And it commences *supernaturalism* in its very essence. Nature before had not existed—matter was not. Now it is produced from—nothing! For if we admit that God *evolved* it from his own essence, this is giving up the contradiction, and lo! the miracle goes with it. Here, then, we are compelled to cut off *supernaturalism* at its fountain-head. Men feel this. Those who reason at all, unfettered by

bands of the clergy and their theology, have felt this difficulty, and so have resolved the matter into two principles, Spirit and Matter, or God and Matter, which, they say, have existed from eternity. But when asked to *define* this spirit, they find it impossible to do it without making matter or substance of it, and then the difficulty is to reconcile *two* matters, or two principles originally and eternally existing, so as to preserve what is undoubtedly a great truth—the existence of One Infinite and Eternal Intelligence—the Great First Cause of all worlds and beings thereupon—whose attributes are Infinite Power, Wisdom, Goodness, Justice, Mercy and Truth. Now, this thing Mr. Davis, or the power of operating through him, has done. I only state the difficulty—I do not attempt here to solve it—as it falls in with my design to treat of the *necessity* of higher inspirations, and not to repeat what is so inimitably related in this highly inspired volume.

Supernaturalism, I say, is cut off at its fountain-head. God *cannot* work a miracle, if by such miracle we are to understand a violation of any law of Nature, a suspension of any law, or the introduction of any *new* law. I say, God cannot work a miracle, for this would be to contradict himself. For, consider: Take the attribute of Eternal Truth, or the *law* of eternal truth.—What would be a miracle with regard to this law? Nothing less than an untruth, or a falsehood. Now, the *Bible* says, “it is impossible for God to lie.” It is impossible, then, for God to work a miracle in regard to this law. Again, take the law of Gravitation. What would be a miracle in reference to this? That a stone should remain suspended in mid air, and not fall to the earth. But such an obstruction of this law for *one moment* would derange the whole universe. But it may be said that God may do it in a particular instance, and confined to a particular locality, for important purposes. I say, this cannot be conceived of. This law pervades all bodies throughout space. Touch it any where—intermeddle with it at any one point in the universe, and, do you not see, it would require a universal, all-pervading miracle to preserve its operation every where else? The miracle, then, must be as wide as the universe, in order to perform one at any one point. This forecloses the supposition of a *local* miracle. It must be universal, or nothing. The reader will see that the latter conclusion is the true one. Besides, what is truth? There is moral truth, and physical truth. Truth is rectitude. There is truth in Gravitation as well as in Morals. And so long as “it is impossible for God to lie,” so long is it impossible for God to work a miracle anywhere.

I know it is sometimes said—“Cannot God, who is the Author and Creator of these laws of Nature, control or suspend them at pleasure?” As though laws of Nature were ever *created*? The fact is, these laws of Nature can only be conceived of as the thoughts of God, or the will of God. And God is unchangeable! and miracles cannot be.

These things, I say, are felt difficulties in all reasoning minds. And they show the necessity of some form of truth to scatter our doubts and preserve our faith. It applies again to the common theory of *Inspiration*. This is the recognition of a miracle. Men believe the *Bible* because they think it is supernaturally inspired. Of course, if there can be no miracles, there can be no supernatural inspiration. But is the *Bible* not true? It contains the highest moral and religious truth, in principle, that can be found in the world. That venerable Book has only been able to live through all the opposition and thick darkness through centuries of time, by the living, immortal truth which it contains. And it is the *truth* contained in it that has perpetuated with it all the *errors* and *enormities*, especially in the Old, but also in the New Testament. But men have doubts. The more expansive and free minds cannot believe in miracles, of course cannot admit its supernatural inspiration, and having been taught that there is no other ground for faith and hope, they have become “infidels,” and groped in despair.

There is *this* question, which, with the *Bible*, has never been satisfactorily answered, and never can be. It relates to the collection of the manuscripts, or to what is termed the “*Canon*” of the Scriptures. It is well known that there were scores of manuscripts which presented their claims to be the “genuine Word of God,” besides those which were adopted as such by the

* “The Vestiges of the Natural History of Creation.”

various councils which were called for that purpose. Now, what authority had those Catholic bishops, and others who may have engaged in this work, for deciding the manuscripts of our present Bible to be the genuine word of God, and no others—or, if there were others which we have lost from their decisions, for this subject is all involved in obscurity—what authority had they for deciding *any* to be the inspired word of God, in distinction from scores of others? All Protestant sects acknowledge that they were uninspired men—had no supernatural authority, but only the exercise of their own natural judgements. Now, whether this was done, first and last, at the Councils of Nice and Toledo, or by forty other Councils; and whether it was done by vote of the hand, by ballot, or by ayes and nays, for there must have been some such performance; and whether the collection of our present Scriptures was the result of a short debate, or a long one; whether by formal councils in any number, or by no councils at all, but by general consent through an indefinite period of time, or by a mixture of these ways; one thing is certain. Those who have formed our present collection called the Bible, and rejected scores of other manuscripts which came up for decision in the time of this formation, must have been guided by their own natural judgements. And indeed, all Protestants admit that they had not inspired, supernatural judgements to guide them. Now, if they rejected any quantity of manuscripts by *their* judgements, why may not we take the same liberty with those that are left? Or, if uninspired authority is sufficient to decide what is inspiration, then I say, uninspired authority is sufficient to decide what is *not*! As to the peculiar *advantages* they had, by being nearer the time, or by any other circumstances, that alters not the pure principle of reason, with regard to authority, on which this question is based. It is acknowledged by many very learned theologians that they made *some* mistakes—they might have made more. This is a question, I say, that has never been satisfactorily answered, and never can be. A child can appreciate it, and—only a theologian will dispute it!

Here, again, are doubts and difficulties without number. The considerate portion of the Christian community feel and are bowed down by them. Even the clergy—those particularly of the liberal and more rational sects—abound in skepticism, and their whole faith is tried as in a furnace. I say this from absolute knowledge. Mostly, they are honest in their doubts, and are not quite sure whether there is solid ground for them. But in other cases they justify themselves on the ground of prudence. The community, they think, are not yet prepared for this truth, and so, by an amount of verbiage, they cover up the rationalistic features of their faith, and apparently favor a sort of supernaturalism. Many of them ought to come out, and will come out, as soon as they can see their way clear, without injury to themselves, or the societies over which they minister. They have yet a glorious mission to accomplish.

From this whole spectacle, then, we see the stringent necessity for some higher form of truth to preserve us in the faith of such high matters as are absolutely essential to the soul's good. We need it for the confused and imperfect notions which prevail on the subject of the Creation, or the development of the Material Universe, and the powers, laws, and operations therein—for the removal of the blinding and obstructing influence of supernaturalism—for a correct theory of inspiration, especially with regard to the Bible and its formation—and for the annihilation of a lurking and distressing skepticism, especially among men of high minds, who trust to false lights and are therefore betrayed.

What perhaps is of more importance than all, to most minds, we need this truth for a confirmation and establishment of the fact of the *Spirit's immortality*. I use the term spirit here in no indefinable sense. Of course I mean by it substance, and one too of parts, formation and extension. I mean, in short, a spiritual body. But for the true psychology I refer to the Book in consideration.

Now, the great argument for a future life among Christians, is the historical evidence for the alleged resurrection of Christ's material body from the dead. But as this would be a miracle, and as we have seen, miracles cannot exist, of course this mate-

rial resurrection never took place. The story of it may be accounted for on the principle that the emancipated, psychological, spiritual body of Christ, which escaped at his death, as will be the case with us all according to the course of nature, made its appearance to some of his disciples, and was manifest to their interior vision, and that in their ignorance they did not distinguish between this spiritual body and the material body which was crucified. And this was truly, a real and glorious resurrection. But of this, the world has very little faith. The chief argument for human immortality being the evidence of the resurrection of Christ's material body that was crucified, this, of course, has no weight in many reasoning minds who feel it an absurdity; and with many more who are depending on this evidence, it may rather be said that they "*believe* that they believe," than that they actually possess an adamant faith, unshaken through all the assaults of skepticism, in so high and glorious a truth. With many of the rationalistic party of Christians, it has long been nature, reason, the soul's intuitions and aspirations, which have formed the only basis of their hopes. And this, it must be confessed, is no weak foundation, but sufficient for a high and noble faith. Differing, however, in degrees of strength, according to the natural constitutions of men.

But what is it all, compared with what *ought* to possess every reasoning and liberated mind? I now allude again to the argument of Mr. Davis, for the establishment of this truth on an indestructible and imperishable basis. Swedenborg has delivered a similar argument, though not so clear and forcible, and mixed with many heterogeneous and chimerical notions. Of course, I cannot here *state* the argument, as it would require more than the space of this whole article, besides being foreign to my design, which is only to show the *necessity* of higher revelations, inspirations, and formations of truth. Suffice it to say, that it is an argument based on *the constitution and tendency of matter*. It is, however, one that can be *felt* rather than described, pregnant with a most mighty and insinuating force through all the channels and interstices of the soul. It has had a peculiar effect on my own mind—one which I would not part with for all worldly possessions. I can truly say, in the strength and conviction of such an argument—

"I feel my immortality o'er-sweep
All pains, all groans, all griefs, all fears, and peal,
Like the eternal thunders of the deep,
Into mine ears, this truth—THOU LIV'ST FOR EVER!"

And I may add to this conviction, that I *see* the truth also, as in no other argument, an actual, a natural, and a tangible thing. It is no wonder men have not been able to believe in the immortality and identity of *Nothing*; for the definition of a soul, so far as it has been attempted, has been next to nothing, personified. A mist of theology—a bubble of air—a phantasm of the imagination, of which one might say, as of the ghost in Hamlet, when he would strike at it,

"It is here! it is here! it is gone!"

Thank God for a better light and a more tangible reality! How many thousands must arise from the pages of this Book and this argument—those who have been groping in darkness, and feeling for the light where it was not—whose spiritual natures have almost stumbled and fell into utter darkness—how many such must arise from these pages, refreshed and strengthened and sustained! I say again, I do not exalt this form of truth to the disparagement of the many noble minds who have lived and breathed in heaven's own atmosphere, and drank in inspiration of immortal things; but I must accord to this truth, that which will pre-eminently supply the soul's necessity, and give it new life and hope. And this, in greater or less abundance, according as the mind is prepared to receive it.

Let me now pass to the fourth and last division of my subject. It is a necessity for higher truth as regards the *Organization of Society*. This, indeed, is the main purpose for which this whole Book is given. It is, therefore, practical to the highest degree, in its whole aim and purpose. But it is not a new subject with us—the principle of *Association*. How many spirits, sickening with the diseases and disorders of society, where the poor are crushed by an unequal power, and talent is misplaced; the no-

bility of nature thrust into obscurity and buried in the grave of bodily toil, just for that body's subsistence; inferior minds, by dint of mere circumstance, wealth or rank, elevated to superior places; wickedness thriving and fattening on the spoils of the simple, and virtue and integrity pining in garrets and hovels; boys and girls, men and women, imprisoned and destroyed for crimes for which society is most to blame; innocence driven to prostitution by the base injustice of the governing powers, to procure a living which is worse than death; even love sold; and the whole of society existing in antagonism and disorder;—oh! how many have sighed over this prospect of corrupted and sunk-en and deranged humanity, and sought for some remedy to restore the order and the harmony of nature! Now, if the principle of association is the true one, which it undoubtedly is, then this is a law based in Nature, and must be found and interpreted there. And many spirits of a noble make and heaven-ward aiming, have sought and found at the true sources. Among these *Charles Fourier* stands at the head. He sought out harmony in the fields of mighty space—in the worlds and systems which compose one universe, and he applied the principles which he there found, to the little company of men who were dwellers on this planet. If harmony reigned in heaven, it could on earth. If among the worlds, it could among men. For they are all the production of the same great laws, viz: *Association, Progression and Development*. But it has been reserved for a higher power operating through one of less gigantic and quiet humble pretensions, to traverse this universe almost from centre to circumference! By a most admirable and unequalled system of correspondences—by an analogy which outruns, almost, even the powers of the boldest thought and the most comprehensive reasoning, he has delivered to us his theory of the universe—of correspondence and of harmony, and applied the whole to the improvement and elevation of the human inhabitants of this our earth, that we may progress and develop into higher and still ascending spheres of happiness and usefulness. I need not say how much of a necessity there is for this, for if there is any truth cognizable by men in this nineteenth century of christian progress, it is that the world is still fearfully diseased—that it is a world still “*lying in wickedness*.” And many have felt that the dawn of a blessed morning has come—that between the outward and the inward elements of society, working and heaving in every direction, the equilibrium is well nigh destroyed—and that soon must emerge from the gross chaos of existing things, a formation of brighter beauty and more lasting good, to bless the sons and daughters of men with a more equal justice, and a more tuneful industry, and a more spiritual joy. I feel that it is a true spirit of prophecy. And I rejoice that amid the multitude of noble spirits who have labored and contributed for this good, *one*, at least, has come up from humble pretensions, surrounded with no outward parade, whom the world scarcely knows yet that he has been born, or has spoken, and whom “many wise and many noble” will deride and shun—that one, I say, has arisen, who has been made the medium of this rich gift to the world. Singular and credulous as it may now appear, his name shall yet go down with blessings to thousands and to millions.

DEFINITIONS.

- LOVE—The Incense of Heaven.
 TRUTH—The Flame that burns to Purify.
 JUSTICE—The Equilibrium of the Universe.
 IGNORANCE—The Dungeon of the Spirit.
 PRUDENCE—The Cautiousness of Virtue.
 DESPAIR—The Midnight of the Soul.
 LIGHT—The Atmosphere of the Infinite Mind.
 POETRY—The Airy Vehicle of Passion and Sentiment.
 CUSTOM—The Shears used to clip the wings of Genius.
 REVENGE—The Fire that consumes the Altar with the Sacrifice.
 PAIN—The Sentinel employed by Wisdom to defend the Citadel of the Soul.
 MONEY—A Root of Evil not found in an Editor's Garden.

S. E. B.

Voices from the Mountain.

SEEK AND YOU SHALL FIND.

BY A. J. DAVIS.

A FRIENDSHIP for Humanity—an earnest desire for the refinement and expansion of human Love, and for the freeness and growth of human Wisdom—moves me to utterance. This friendship is not of recent birth; it was inwoven in the elements of my being; and my constitution has developed its strength and preserved its integrity. It acknowledges no time nor space; for both are lost in its already eternal life, and in its far-reaching expansiveness. Thus it has grown high, wide and strong; and moved by it, I seek an introduction to, and a more intimate acquaintance with, this world of life and change, joy and sorrow, error and truth, discord and harmony.

Like all men, I live in, and speak from, the interior, or the world of causes, to the exterior, or the world of effects. Yet my state is unlike that of some men; for I feel a closer relation to a peculiar mental state or medium—which it is my present intention to naturalize and elucidate. To pre-judge or carelessly misinterpret, is manifestly unkind. The reader will, however, be watchful for the detection of error, if error there be, and for the recognition of truth, if truth there be, and thus proceed understandingly.

Innumerable combinations of matter are prepared to develop and complete the human organization. A vast congregation of spiritual forces act upon and elaborate this matter according to their own specific purpose and form of action. And the elements of man, like those of all other things, manifest specific tendencies to advance, in regular series, to the development of a perfect unity. Therefore there are successive and complete systems in man's physical plan—and correspondingly in his mental structure. Thus we have the osseous, which consists of the bone; the cartilaginous, which unites each joint; the glandular, which procreates and performs all secretion; the muscular, which serves to promote and govern locomotion; the nervous, which conveys impressions to, and mandates from, the brain; the vascular, which embraces the arteries and veins; and the cellular tissues which penetrate, mediate, clothe and connect the whole. Each one considered by itself, is perfect; but considered in relation to others, each forms only a part, and is imperfect. There is also a mutual confidence in each other's integrity, and a mutual dependence upon each other's just discharge of office.

Moreover, each lower, and the lowest system, is subservient and subject to the government of each higher and the highest—insomuch that there is by mutual consent, a constant reception and impartation of influence and power.

To consider man in relation to his form, is our next object. Man is endowed with power to love, or desire, to perceive and conceive, to compare and decide, to will and to act. His love, or desiring power, diffuses an influence throughout the countless avenues of his being. Its influence before birth is upon the osseous and kindred substances, and is only manifested in performing the functions of creative motion. But immediately after the fulfilment of its mission in this department, it ascends to the development of higher systems—the muscles, nerves, and cellular tissues—and thus becomes creative life. Furthermore, after birth, motion and life ascend and diffuse themselves upon each clothing membrane, and become creative sensation, which not only establishes a more intimate connection in matter within man, but connects him with matter out of himself, and with all things. But his will, or executive power, has endless ways and means of action; as also has his wisdom innumerable modes and mediums of manifestation.

Thus it is plain that the matter composing the body, is not only elaborated by, but is at all times under the actual government of, and spiritual oneness, which is *The Man*, internal. And thus man typifies, and corresponds to, the vast universe

which is enlivened, actuated, and governed by a Supreme Spiritual Mover—the Father.

There is an infinite variety of men. Impressed on every man, more or less, are the peculiar characteristics of his immediate progenitors. Thus each man has certain apparently fixed pre-dispositions which incline him to the identical pursuits and habits of thought, and give him all the strongly marked characteristics, for which his parents were distinguished. Circumstances of birth, society, and culture, are no less engaged in forming, deforming, or reforming the man; yet, running through all these, can be seen the direction and peculiarity of hereditary character. And to whatever direction this may tend, that way will each power and faculty incline, and thus go on to some extreme point, where a complete phenomenon will be presented. In some instances we find the barren idiot; in others, the fertile philosopher. Hence we have had, and have now, men celebrated for almost stupendous talents in certain departments, such as mechanics, mathematics, poetry, astronomy, and general philosophy.

When we read or hear of men having any of these powers remarkably developed, or witness them in their moments of manifestation, we are impressed to refer them to supernatural agencies. But when we search deeper, they declare themselves as merely out-births and legitimate consequences of causes distinctly obvious.

We have thus briefly viewed man's material structure, its particular self-dependence, its entire subjection to the internal principle, the mutual relationship of its various parts,—and his spiritual attributes, in this his first and *RUDIMENTAL STATE*.

We come now to consider man in another, and higher condition, viz: the *Sympathetic* or *Somnambolic*. Numerous, indeed, are the causes that may be engaged in producing this elevation. The body and mind may be constitutionally inclined to enter it;—or, long continued corporeal disturbances may render the nervous system highly susceptible to foreign or mental influences, and these when actively engaged while the system is in a favorable state of health and temperature, will terminate in producing double consciousness. Disease has, not unfrequently, refined and subtilized the body to such a degree, that individuals have had protracted visions and trances. And sometimes, a simple accident or injury has resulted in the production of the same phenomenon. In fact anything, whether constitutional or accidental, tending to refine and spiritualize the organization, or to improve the habits, the manners and life, may be instrumental in the production of Somnambulism.

In this state, the body is partially under the control of the mind, and partially subject to the direction of surrounding influences. If mostly controlled by the mind, the constitutional pre-disposition will be exhibited. The person may present astonishing developments of physical and mental powers, such as he may be distinguished for while in the ordinary state, or new faculties may manifest themselves. Generally the person will act out some ruling inclination differently and with greater force, according to attending circumstances; for to them and their unseen influences should be attributed the numerous modifications of mind while in the peculiar state supposed. But, if the person be controlled mostly by surrounding influences, he will write, speak, sing, weep, laugh, configure his body, and present many symptoms of monomania. At such times the body and mind will perform what predominating impressions suggest, and will also constantly evince a consciousness of all near or interposing objects, thoughts, and desires.

Again, if constitutional and accidental causes be not adequate to the production of this state, then the regular and repeated influence of a second person will produce the requisite degree of corporeal refinement, and consequently the Somnambolic state. In this case, a unity of desire and intention between the persons, is indispensable; and their mental structures must be as dissimilar as are positive and negative poles. Then a spiritual

galvanic action will ensue. The negative body will yield; and a channel of communication will be opened between them, as between two persons conversing through the mediums of hearing and speech. The agent by which this has been frequently accomplished, has been called Animal Magnetism; but I feel impressed to consider it a spiritual intercourse through the organism, resulting in a definition of relative physical powers and mental capacity.

Another class of results frequently follows this condition. Having his spiritual perceptions enlarged and improved, the individual can read another's memory; can relate circumstances of youth, describe distant scenes, revive, and clothe in beautiful language half-remembered thoughts and long-cherished opinions entertained by those in his immediate presence. He can, also, speak of and describe absent friends, whether in or out of the body, in proportion to that accuracy with which they are defined and represented in the memory; and sometimes he can give philosophic and scientific dissertations. In truth, the subject can separate or combine every thought or predilection pervading the mental atmosphere of the room occupied. Indeed, well-attested instances are recorded in which the semi-clairvoyant employed Latin, Greek and Hebrew words, and even passages, with perfect ease and correctness, concerning which, in his natural state, he had no knowledge. Ask persons in this state respecting disease, and they will describe and confirm the patient's pre-impressions;—differing only in the selection of terms and diction, which is customary with individuals in all conditions. Ask them to reveal their source of information, and they will refer to spiritual influx, prophetic power, complicated mediums of sight, tales of ancient marvels, and all manner of consistent and inconsistent explanations will be given. In most cases, however, the subject will repeat acquired opinions, or those unconsciously entertained by the operator or assemblage. And while these explanations are being given, the simple causes of the phenomena escape the perceptions of men, and long investigations are required to disrobe the occurrences of the false facts and principles with which they become clothed.

Manifestations while in this state are dissimilar, according to surrounding and invisible causes; and whether truths or falsities are uttered, no practitioner is authorized to claim for his subject a vision independent of his own, or of contiguous minds and influences,—for this is the *TRANSITION STATE*, through which the mind must pass to attain a clearer discernment, a greater capacity, and a higher elevation.

The *independent* or *clairvoyant* state is seldom attained. Those causes which produce diversities of form, mind and talent, in the "rudimental" and "transition" states, must all be favorable to its development. Peculiar mental and physical qualifications are indispensable. An easy, healthy mind; simple and correct habits of diet; a calm, growing knowledge of, and confidence in, God; a desire for refinement and goodness; a clear perception and full appreciation and practice of benevolence and justice; and a desire for spiritual association, are necessary qualifications to enable one to mount this mental eminence. And as circumstances of birth, society, education, temperament, organization and habits are, in most cases unfavorable, but few individuals gain this position. Indeed, it has been intimated that but one in seventy-five million of the earth's inhabitants are capable at one time of entering this state. And sound, authoritative reason every where concedes the point that it is a condition in which many prophets, poets, and philosophers were while communicating truths, principles and prophecies far in advance of their age and education.

There are two sets of causes engaged in the production of clairvoyance:

1. That of submitting to congenial and frequent manipulations. This tends to tranquillize and concentrate the mind; also renders it susceptible of gentle influences through the organization. In this case, the body is held to life by the operator, of whose

active body it then becomes a *passive* member; and the spirit is held to its form by sensation, which at other times connects it with objects of the external world. And, with this transferration of the perceptive medium, the *external* memory is *closed*, and the *internal* opened, whereby the individual can, from time to time, remember all things heard and seen while *in*, but not *out* of that condition.

2. After being rendered *thus* susceptible, then, as in the other case, if immediate conditions are favorable—the state of the mind, health, and atmosphere—the body will yield to temporary death, and the spirit will dwell in a world of causes. In this case, the spirit resides, transitionally, *in* and *out* of the form, at the same time. And, in consequence of this intercourse between sensation and thought, between the body and mind, the *interior* glides into external memory; wherefore the individual can recollect when *out*, what was felt, seen and heard while *in* the state.

In the ordinary condition, the spirit is compelled to remain *in*, and see *from*, its bodily location; but, in the state now described, the spirit is empowered to make voyages of discovery, and go where *desire*, impregnated with good and truth, may create a central attraction. As *this* state is the highest, and comprehends all below it, it should be called the SUPERIOR CONDITION; for the terms “normal,” “abnormal,” “mesmerism,” “magnetism,” “pathetism,” “somnambulism,” “sympathy,” and “clairvoyance,” are indefinite, as well as insignificant of the various states of mind they are used to represent. The reader is requested to remember this classification, as I feel impressed to employ no other in subsequent articles.

The spirit in the “superior condition,” is not influenced by acquired or prevalent ideas and prejudices. Like a man in the form, walking, searching and inquiring, the spirit goes forth in search of that wherewith its desires may be gratified. The *real* man then enters a new field of investigation, uttering and confirming that which men have written and believed, if *true*;—revealing fresh and vaster principles, if *useful*;—denouncing and removing long-cherished opinions, if *unfounded*;—suggesting deeper, higher, and more expansive plans to instruct and harmonize society, and if the faculties are all equally developed, will make every demonstration necessary and profitable for mankind. It is unnecessary to seek after or define the producing cause of every diverse feature characterizing isolated cases, inasmuch the general state, when once attained, is in all cases identical.

In all ages men have *grown* to this condition. The simplicity of Christ, his purity of mind, his gentleness and wisdom, power of prophecy, freeness of principles and propriety of deportment, all testify of his mental growth. And Swedenborg declares that he himself entered this condition. Its truth no one will doubt, when acquainted with his immense social, scientific and philosophical superstructure, presenting at once a condensation and amplification of all previously ascertained truth.

A multitude of testimonies might be produced in illustration and confirmation of these general views; but we must pass them and impress the following conclusions:

1. Inasmuch as the human organization is a *u* made up of a number of lesser systems—which act galvanically, sympathetically and magnetically upon each other; so the *mind*, made up of countless infinitesimal portions, acts galvanically, magnetically, and sympathetically upon the body. Therefore in the “rudimental state,” the whole organism is magnetized by the *mind*, and this is its constant magnetizer.

2. Inasmuch as accident of birth, circumstances of life and mental associations tend to mould, modify, and refine the entire being; so do circumstances act sympathetically and magnetically upon the mind; and, therefore, in the “transition state,” the mind is constantly magnetized by circumstances, which are numerous and diverse.

3. Inasmuch as the *body*, in the first state, and the *mind* in

the second, are the sympathetic and magnetic subjects of combinations of circumstances in the outer-world, even so is the mind acted upon magnetically, sympathetically and spiritually by a combination of circumstances, and spirits that were once men, in the interior or spirit world. The interior influences by which the mind, while in the superior condition, is held in sympathy, and is constantly magnetized, are free, pure and spiritual.

And again we are led to conclude:

I. That, as all things in each department act with, for, and upon each other, the term ‘independence’ is insignificant, and as there are diversities of constitution, “so there are diversities” (as says a well-known writer,) “of gifts, and diversities of operations,” (or causes and results,) and that all are, in some degree, susceptible of, and developed toward, the superior condition.

II. That as the *mediatorial* state is a passive one, so *truths* or *falsities* in that state, may be uttered; and that, consequently, “to one is given the word of knowledge,” (or acquired opinions;) “to another divers kinds of tongues,” as active surrounding influences may determine, hence that their sayings have no weight or importance.

III. That, as the *superior condition* is a development of every spiritual power, the subjugation of every animal propensity, and the bringing of the *real* man into immediate conjunction with spirits, causes and principles, we may rely upon the affirmation that, “to one is given the word of *wisdom*, (or intuition;) to another, the gift of *healing*; to another, *prophecy*; to another, the *discerning of spirits*; to another, the interpretation of tongues;” and therefore, that the disclosures of this state have great weight, and demand serious and deep consideration.

Now, in order to explain why I feel a closer relation to an interior state or medium than some, I will introduce a brief history of my experience.

While in the normal or ‘rudimental state,’ a series of events transpired which enabled me to make a speedy passage up to and through the transition state, into the *first* stage of the superior condition. At this point I remained many months, during which time anatomy, physiology, and pathology, as subservient to the healing of disease, engaged my entire attention. When *out* of the state, I was totally ignorant of all this, and could not remember *any* thing I had perceived or uttered. I passed this point, November 28th, 1845, and began dictating a series of *Lectures* now before the world. While these lectures were being delivered, the body was influenced by a second person, (as described in No. 1,) but when they were completed, I was greatly fatigued and prostrated. I removed from the city, and existing relations, to the village of Pougkeepsie, for the purpose of having former vigorousness restored. After a few weeks, another revolution carried me to the point, (described in No. 2,) which was the beginning of my present illumination. I experienced a peculiar mental condition, for the first time since 1843, on the sixteenth of May, 1847, and its cause, object and sensations I will now relate.

A friend, in whose house I then, and am now boarding, was suffering with a functional disease of the stomach, throat, and head. All remedies and treatments which had been, and were being employed, proved ineffectual; and my knowledge of disease and medicine out of the state, was too limited to enable me to afford any relief. Still I earnestly *desired* to assist her. For several days this desire increased. So things continued till, in the night of the day before mentioned, when I was aroused from slumber by a succession of slight, rapid shocks. A clear, mellow, penetrating light immediately succeeded them, proceeding from, and encompassing my brain. I became calm and happy, and deeply interested. At this moment, the patient was revived in my memory. Being anxious to test this mental light, I was moved to *desire* an examination of the patient’s condition. The light *instantly* darted in the direction where she lay. It passed through each intervening substance, viz., two

walls and a floor; and I beheld the patient's system, its situation, motions and present symptoms, and was instantly impressed with appropriate treatment and medicine. Now the light grew dim, contracted, returned and retired within me.

Sleeping in an adjoining bed was a gentleman, (Mr. S. S. Lapham,) who made, and is ready to repeat, the following statement:—"I happened to be awake when Mr. D. sprang from his bed and glided past the table and chairs to his book-case. It was totally dark, and I could not see, but I heard him unlock the case, take out paper, and write with astonishing rapidity. In a few minutes, he ceased writing, and returned to his bed; I heard him breathe with manifest exertion a few times, as is the case when after being magnetized he is restored to the ordinary state."

Of what is here stated, I had no recollection. But when consciousness returned, I opened my eyes and saw the gentleman with a lamp, by the desk, reading. On inquiring his object, he read me a description of, and prescription for, the patient, which I recollected then, and continue to even to this day. It was 20 minutes past 3 o'clock in the morning. Since that period I have entered, and can still enter, that condition, when health, frame of mind, object and atmosphere are all favorable, with astonishing quickness; and thus occurrences of greater interest have daily taken place. I have been enabled to familiarize my mind with truths, sciences, principles, and spiritual phenomena, through this medium: without it I am barren of information. Now I have no suspension of memory, and am able to pen my impressions whenever and however received.

We now see the foundation and principles which sustain and govern those startling mental manifestations so frequently presented, and which demand the most serious reflection. Also the reader now understands the cause and medium of my impressions, and why I, though unlearned, can speak with assurance and ease. Having explored and satisfied ourselves respecting the vessel which receives and communicates, it only remains for us to reflect upon, and well analyze, that which is from time to time communicated.

A few words by way of classifying professed believers and operators. These are of three classes.

The first class are mercenary practitioners, who commit to memory a few fragmentary facts in science, who claim extraordinary or supernatural powers for their subjects, who give public and vulgar exhibitions, who employ chicanery and ignoble plans, who trifle with and play fantastic tricks with their subjects, and who injure the truth by producing these three effects—Superstition, Skepticism, and Disgust.

The second class are doctrinal practitioners, who pervert and misinterpret principles and results, who labor to make the phenomena subservient to, and illustrative of theological dogmas, who receive, modify or reject as sectarian education, and prejudice may sanction; who conceal, mis-state, and magnify disclosures; and who retard the progress of truth by producing these three effects—Credulity, Distrust and Enthusiasm.

The third class are free, firm, fearless advocates of truth, who search into, and look facts in the face; who investigate deeply and declare their impartial convictions; who are swayed by no trivial experiments; who collect and arrange facts and deduce a consistent and harmonious system, and who accelerate the progress of truth by producing these three effects—Reason, Respect and Inquiry.

The subject is now before us. The three mental conditions are to all men attainable. In truth, a strict adherence to rules of physical and mental discipline will always refine the feelings and elevate the mind. And I am fully persuaded that if we will but turn from the external world of effects, to ourselves and the internal world of causes, our knowledge of spiritual truths will be much higher and greater. Wisdom, the angel of the mind, which leads unto all truth, gently whispers—"Seek and ye shall find."

THE UNIVERCÆLUM AND SPIRITUAL PHILOSOPHER.

S. B. BRITTAN, EDITOR.

NEW-YORK, SATURDAY, DECEMBER 4, 1847.

THE UNIVERCÆLUM.

On opening this first number of a paper with the above unique title, the reader will very naturally inquire, What is the occasion of its institution? what are the objects to which it will aim? and what is the position to be assumed by it in the world of thought? To these several questions brief answers may here be given.

It cannot but be obvious to every attentive observer of the Signs of the Times, that public feeling and modes of thought are in many respects gradually undergoing a most decided change. Humanity is beginning to awake from a long and death-like slumber of error and depression, and to aspire to a higher plane of thought and a more congenial social condition. Noble spirits, yearning to be free, have sounded the tocsin of rebellion against old hierarchies of superstition that have crushed to the earth the free born-spirit of man, and the antiquated thrones of spiritual tyranny are trembling to their foundations. Human Reason, long fettered by the chains of theological authority, and immured in the dungeons of hereditary belief, is now beginning to arise from her depression, and to assert her high prerogative; and mankind, laughing at the impotent denunciations of those whose interest it is to restrict their thoughts to the narrow circle of a *creed*, are rushing to the standard of free and unbounded investigation. Time-honored systems, falsely claiming the authority of a Divine sanction, can no longer conceal their utter inadequacy to meet the spiritual and social wants of man, and their hold upon the human affections is being gradually relaxed. "What is Truth, established, eternal in the order of things?" is a question which is beginning largely to engross the human mind, and the loud cries of philanthropy are pealing to the heavens, for some grand and elevated system of thought and action, whose tendency will be to improve the condition of a suffering and unhappy race.

These circumstances in the world of thought and feeling may be considered as the *predisposing* cause of the establishment of this Journal. The great majority of existing journals and periodicals are either devoted to the interests of particular parties or sects, or pledged to an entire neutrality on questions of progress and reform, which now agitate the public mind. It seems meet, therefore, that a journal should be established wherein new truths may be presented and old errors exposed, and wherein all subjects relating to the moral, social, and spiritual elevation of man may be freely discussed, irrespective of the religions, political, and social prejudices that exist in the world.

The more *immediate* and *exciting* cause of the creation of this Journal, however, needs also to be stated. It is well known to a large portion of the community, that astounding developments are claimed to have recently taken place through the medium of what is commonly termed *clairvoyance*. An uneducated youth of twenty years, while in a strange abnormal state corresponding to physical death, and apparently having access to the knowledge familiar to a *higher world* of human existence, has given forth sayings and reasonings, (now embodied in a large octavo,) ranging the whole circle of science, philosophy, and psychology—descending to the origin of things, and tracing them gradually, naturally and progressively, to their ultimatum in the various spheres of spiritual existence;—and on subjects of unspeakable interest heretofore veiled in impenetrable mystery, he has thrown, as it appears to us, a flood of clear and brilliant light. Of the all-comprehensive physical, social, and spiritual philosophy thus unfolded, the Conductors of this Journal have the profoundest appreciation. Without speaking for the present of *details*, we believe that the eternal laws of Nature, as unfolded and explained through the medium above referred to, constitute the only

unerring source of instruction now accessible—that they prescribe the only true and desirable social condition, and that they form a sufficient and only reliable ground for the highest and holiest hopes of man, for time and for eternity. Appreciating, and rejoicing in, the light thus shed on our path; being inspired by the transcendent truths thus unfolded to our minds, and feeling an irrepressible desire to have them widely known, enjoyed, and reduced to practice, we have fixed upon this print as one suitable instrument whereby we may labor for the attainment of these objects.

But though the book entitled “The Principles of Nature,” &c. by Mr. Davis the clairvoyant, is, as we confess, the immediate cause which has led to the creation of this journal, we would not be understood as receiving this or any other *mere book* as *infallible authority* in matters of faith and practice. To erect this or any other book as an *infallible standard*, and to bow slavishly to its teachings without boldly inquiring into their intrinsic propriety, would be at once to sacrifice the high prerogatives of Reason, and to do violence to those principles of free and unrestricted thought, inculcated on almost every page of this same book. Mr. Davis’s book, therefore, will be regarded as a *light* rather than as an *authority*; and whatever devotion we may manifest toward its teachings, will be exhibited because those teachings are presented to our *reason* in a reliable form.

The word “*Univercolum*,” which we have selected as our title, means, literally translated, “the united revolving heavens.” It was coined by the youthful clairvoyant in the dictation of his wonderful book, and was used by him as significant of all things, terrestrial and celestial, existing in infinite space. We adopt this title, therefore, as an appropriate indication of the most expansive possible sphere of inquiry; and consistently with its import, *we shall know no party save the whole human race, and no restriction of thought save that which is prescribed by the laws of nature and the capacities of the human mind.*

Our general position as to theology, morals, and spiritual and social science, may now be briefly defined: Allowing each writer the privilege of his own peculiar shades of belief (for which he will be individually responsible,) the Univercolum will, in its general tone and tendency, recognize the Great Supreme Intelligence as the Cause, Nature as the Effect, and the immortalized Human Spirit as the Ultimate Result, the three being united in the formation of one Grand and Harmonious System. The Deity will be considered as an infinitely intelligent Essence, not existing *separately* from the Universe, but entering into and actuating and vivifying all things, from the most ponderous globe to the infinitesimal particle of matter. This Great Essence will be considered as an organized Being, possessing faculties corresponding to those of man, only in an infinite degree,—and as constituting the *SOUL* of which the material Universe is the *BODY*. The Infinite Soul, and Infinite Body are thus united, in the same way as the finite soul and finite body are united in the formation of man; and hence, according to an ancient record, “Man is created in God’s own image.”

This great Intelligent Essence being the *Soul* of Nature, the *Laws* of Nature will be considered as the outward expressions of the *will* or *thoughts* of that Soul, in the same way as the positions and movements of the human body are the expressions of the will or thoughts of the spirit within; and as body and soul form a Harmonious Unit, the former being the only existing Medium through which the latter can act, we can not recognize any external expression of the Divine Will or Power as properly *supernatural*—that is, *above* or *contrary* to Nature; for this at once would be a disturbance of the Infinite and Eternal Unity, and would be no more consistent than it would be for God to lie. All phenomena then, however mysterious and inexplicable, will be referred to some *law*, i. e., to some eternal and unchangeable Thought of the Divine Mind. It will be maintained that the thoughts of the Deity expressed in Nature’s laws are of themselves *infinitely perfect*, and require no change, but are adequate to the production of all necessary results throughout all time and eternity.

The most unbounded confidence, therefore, will be inculcated in the workings of Nature’s laws. Their teaching will be regarded with profound reverence, for through them it will be

maintained the Deity is constantly *speaking to man*, and making known his Will.

The grand, general, and fundamental laws eternally established by the Divine Mind, may be reduced to three; viz., ASSOCIATION, PROGRESSION, and DEVELOPEMENT. ASSOCIATION is the assemblage or proximity of particles and substances (animate and inanimate,) according to mutual affinities, from the constellations and solar systems of the expanded heavens, to the infinitesimal molecules composing the blade of grass or the eye of an insect. One phase of the same law has been termed *gravitation*. PROGRESSION is the constant tendency of all particles, substances, and compounds, animate and inanimate, to higher degrees of refinement; and by DEVELOPEMENT we would express the law by which all substances, in their onward progression, are constantly assuming *forms* or *organisms*, suitable to contain their internal essence.

These laws, with their various natural modifications, will be considered as applicable to the great HUMAN WORLD, as to all other departments of the Universe. ASSOCIATION, therefore, according to mutual personal affinities, capacities, and qualifications, will be strenuously inculcated as the *sine qua non* of all harmony and happiness. Then, by a constant and gradual *progression*, we expect that there will be an ultimate *development* of a grand *Form* or *Organism* that will unite the whole human race as one vast Brotherhood—as one *grand man*, of which every individual person is a necessary *organ*. This will be the establishment of the kingdom or government of heaven upon earth, and a realization of the prayer of that exalted Teacher of olden time whom we delight to reverence as the *perfect example of a perfect MAN*. And though ages may elapse before this consummation shall have been *fully* attained, we shall consider no efforts to hasten its accomplishment, or to approach it day by day, as unavailing.

The Conductors of this Journal have witnessed facts, and have had philosophical demonstrations which place the great truths of immortality and of future, endless progression to them beyond all possible doubt. They will, therefore, labor to prove, illustrate and rationalize these truths as occasion may require, ever realizing the indispensable importance of disseminating in the world a pure and expansive faith, and an ennobling and lofty spirituality.

The ten thousand religious sects into which the world is now divided, will be considered as so many *strata* in the great geology of the mental world, some occupying a lower and some a higher position, but all as yet comparatively gross and unmaturing; and whatever of truth we may find in their opinions or in the teachings of their respective sacred books, we will receive and inculcate; whatever of error, we will reject and expose.

Recognizing the thoughts and intentions of the Divine Mind, expressed through the laws of Nature, as the basis of the only true teachings, our diligent efforts shall be to discover, elucidate and inculcate those laws as the only true basis of individual and social action and policy. The law of *consequences*, promotive or destructive of human peace, as naturally resulting from actions according as they are good or evil, will be strenuously insisted upon; and these consequences, *certain and unavoidable*, will be considered as the only rewards and punishments which justice can award to human action. Laboring, as we shall, to elevate society to a purely natural basis, on which all the human faculties and passions may be enjoyed according to the dictates of a *well-developed wisdom* we shall be obliged to assume an antagonism to all *unnatural* laws, customs, and modes of thought and feeling existing both in the social and religious world. All superstition, bigotry, and religious intolerance, and all sanguinary and arbitrary legal enactments, shall find in our columns an uncompromising opposition. All unjust customs and conditions, relating to industrial movements, will be exposed and denounced, and we shall labor diligently to elevate the degraded and down-trodden, *wherever* found, to that dignity which all human beings should sustain.

Feeling entrenched in the strong-hold of Reason, and animated by the spirit of Love, we shall not be diverted from our course by any denunciations or persecutions which we are aware will be poured out upon us without mixture and without measure.

If we stand upon the high pinnacle of Truth, the storms of persecution can only rage beneath our feet, but cannot harm us. Appeals to *reason* coming from opposers, will always meet with a candid and respectful consideration; calumny and derision will be left to operate on low minds, for which purpose such are always intended.

The Univercœlum will, therefore, be devoted to general inquiry, philosophico-theology, and an exposition and inculcation of the principles of Nature in their application to individual and social life. Political, social, and religious movements which may seem to have a bearing upon the great interests of man, will be, irrespective of party considerations, noticed and commented upon as occasion may require. Facts and principles relative to physiology and general medical science, shall receive due attention. Particular prominence will be given to such occurrences and phenomena as may be of interest in the departments of Animal Magnetism, Clairvoyance, and general psychology. A department of the paper will also be devoted to the record of such items of intelligence as may be deemed of general interest. Mr. A. J. DAVIS will, from time to time, give forth his spiritual intuitions in our columns. Thus planned and concerted, the Univercœlum earnestly asks of a truth-seeking public that patronage which its Editors hope by diligent effort to deserve.

We have above given a brief declaration of the principles by which our columns will, at present, be governed. It should be distinctly stated, however, that if, in the progressive unfoldings of truths and circumstances, any modifications of these principles may hereafter seem requisite, such modifications shall promptly be made. *Truth* shall ever be our highest and all-engrossing object: from a pursuit of this we trust we may never be diverted by any attachment to an arbitrary system.

EDITORS UNIVERCŒLUM.

THE SIGNS OF THE TIMES.

THE changes and events seen in Nature, or developed in the affairs of the world, are usually preceded by certain visible signs, from which the philosophic mind is led to apprehend their approach. In the living realities of the present the close observer may always discover the rudiments of that which is to come.

The question that relates to the developments of the future is not, in our judgement, a matter of mere curiosity or idle speculation. We regard it as one of peculiar interest, and so far as present appearances indicate the nature of coming events, it must be a subject of rational and profitable inquiry.

We propose to answer two questions in this article, viz: What are the signs of the times? And what do these betoken as the events of the future?

To render our remarks illustrative of the general subject comprehended in the present inquiry, we proceed to notice some of the prominent characteristics of the age, as developed in the existing condition of the world, and the general tendency of the human mind.

A disposition to *prove all things*, presents itself as a peculiarity of the age. Whatever comes under observation must now pass the test of a rigid examination. Every thing is resolved into its elemental principles. The spiritual no less than the physical universe; the sphere of interior causes, as well as the world of external effects and visible phenomena, is subject to the most searching investigation. In the various branches of natural science, one theory and hypothesis has followed another, each possessing in some degree the evidences of increasing light and improvement. What one philosopher has conceived to be harmonious and truthful has been rejected by his successor, who, uniting previous discoveries with personal observation and methodical arrangement, has been enabled to embody in a more pleasing form his own conceptions of the beautiful and true. These, in like manner, have failed to pass the ordeal of a still more refined taste, and enlightened judgement. Thus these changes are continually going on, and so rapid is the progress of mind, that the theories of yesterday may possibly require essential modification to adapt them to the new development, and the superior light of the present hour.

The present time is distinguished for *great mental activity* and *intellectual progress*. Wherever civilized man has found his way, may be seen the monuments that bear witness to the triumphs of his mind. His intellectual energy and advancement are discoverable in the numerous inventions in the mechanic Arts. He goes forth with a strong arm to perform his part in the busy world, and we are astonished at the comparative ease with which he is enabled to accomplish the most stupendous results. We have read the story of the old Prophet who smote the waters with his mantle, and of Moses who is said to have drawn the liquid element from the rocks of the wilderness, and if we make due allowance for the figurative style of the description, we need not marvel at the record of their deeds as though the age of wonders had past by. What cannot man do even now? There is no earthly power that can successfully oppose him. Even the great barriers of nature so far from being obstacles in his way, only serve to facilitate his progress. He launches a thousand ships on the great deep—his commerce whitens every sea, and the far distant isles of the ocean are familiar to his eye as the scenes of his childhood. Man puts forth his arm, and, away over hill and valley, the river is turned from its course. It sinks into the earth, and anon—the waters issue in a thousand crystal streams from the dusty streets of this great city. He can converse with his friend almost from one extreme of the continent to the other. He has only to exercise the will, and obedient to his volition, an invisible Spirit that rides on the lightning's fiery wing, utters his thoughts a thousand miles away.

The greatest obstacles are overcome. If faith be insufficient to remove mountains, man has at least the industry to perform the work. Indeed, were the elements which compose the earth deprived of their cohesive power, he might almost bind this vast globe together with iron bands. Thus the gross material elements and the invisible agents of nature are rendered subservient to the will of man, and made to secure results which fill the mind with astonishment. These are notable miracles to those who are ignorant of the way and the means, in which, and by which they are accomplished.

The intellectual activity, and the rapid progress of man, may be seen in the sublime discoveries he has made in the various branches of natural Science, and in the general diffusion of knowledge. Here a broad field opens before us, to which the mental eye can descry no bounds. The Philosopher has labored with some degree of success to explore the great arcana of Nature; to solve her profound problems, and to trace the laws that govern her vast and mysterious operations. Principles have been developed which have slumbered since the Creation. The mists of ignorance and superstition; dark and terrible as the shadows of a long night, have been dissipated, and the morning of a new day has come. The numerous Institutions of Learning, the present system of Common School instruction, the public Libraries, and the various societies for mutual improvement, are doing much to develop the powers and to elevate the condition of man. The press is employed to beat down the bulwarks of ignorance, and though this mighty engine is sometimes misdirected, still, its action upon the world is lever-like. It is gradually raising up the mass of mind. We know it is too frequently wielded for base purposes; that society is injured, individual hopes crushed, and the most important interests exposed to ruin. But, after all, it is a source whence living streams flow out in numberless channels, making the desert fruitful, and clothing the wilderness and solitary place with immortal beauty. As society exists, all do not and cannot enjoy the same advantages. But at no previous period in the world's history were the means of instruction within the reach of so large a number. Hence the general diffusion of knowledge must be regarded as a distinguishing feature of the age. To this we are mainly indebted for vast improvements in the science of government, and here we find the secret of the rapid growth and unrivaled prosperity of this great Republic.

Man is no longer satisfied with a mere animal existence. He claims a higher life. He has left the stagnant pools, enlivened by no murmur, to drink at the mountain rill. His way is steep and rugged, but the pure atmosphere, the living waters and the cheering light, are the reward of his labor. In the exercise of

his faculties, new and higher sources of enjoyment are continually opening before him. His pleasures are increased in number, and refined in nature; and life and all its joys are becoming more spiritual and divine. The world, existence and the future, are invested with new charms. The mists and fogs that chilled the early traveller, are fled, and the day is at hand. And I heard a voice, saying, "Let there be Light;" and behold, it is rolling in like a flood, leaving uningulfed no monument of darkness to tell of the night that is past.

It was not our purpose to dwell upon the means or the evidences of progress separately and distinctively. It is only necessary to glance at these, that we may direct the reader's attention to the changes which their influence is destined to produce in the physical, social, intellectual and religious condition of man.

The present is, moreover, a time of *benevolent effort*. This is evident from the numerous charitable associations which are springing up all over the civilized world. Every institution which has for its object the melioration of humanity, is to be regarded as evidence of the truth of our proposition. These are all so many ministers of mercy, employed to alleviate the sufferings of the poor and the oppressed. This benevolent spirit is indelibly impressed upon the literature of the age; it is seen in the great moral movements which distinguish the present time; it prompts every effort to abolish sanguinary laws, and is beginning to influence the administration of most modern governments. The general policy of all civilized nations is gradually assuming a more pacific character. Not that the war spirit is dead. We have melancholy evidence to the contrary in the present example of our country and Mexico. We shall leave to be read by the distant ages a fearful record inscribed in characters of blood and flame. Still, there is less cruelty and war in the world now, and the great essential harmony is more generally preserved, than in former times. We must not form our opinion here from an occasional outbreak of passion and riot in the midst of a dense population; not from the fact that man still struggles for liberty and the exercise of his constitutional rights. These, under certain circumstances, may be the concomitants of his progress. But we are to remember, as essential to an enlightened judgement, that the love of war and the passion for martial glory, is no longer the common impulse of man. He is now engaged in a nobler conflict. He is going forth to perform a more benevolent mission in the earth. There is a new and a general movement of the elements. The social and religious world is now the theatre of a mighty revolution; and we already discern the semblance of great events, and important changes to come.

What are the events which thus cast their shadows before? Our answer to this question must be brief. The political, social and religious systems of the world will be changed. *Human governments must undergo essential modification*. In their structure and administration the rights, interests, and happiness of all, must be equally regarded. A government founded on the principles of distributive justice and faithfully administered, would manifest the same fidelity in shielding the poor and lowly as in defending the possessions of the rich and great. Such a government does not now exist on the face of the earth. We have seen the utter inefficiency of all party-political efforts and *sectarian-religious* systems. These have failed to diminish the evil we seek to destroy.

Henceforth, we are to employ other means. And we are assured that many enlightened minds and true hearts will be with us. *A united, (and we venture to hope) a well-directed and successful effort, will be made to apply the principles of Nature to the social system*. In human society as in the planetary world; in the general organization as well as in the individual body, each member has only to occupy its proper place, and perform its appropriate office, and there will be a reciprocal and harmonious action. This cannot be realized while men are forced by an imperious necessity into positions which they are neither inclined nor qualified to occupy. It is in vain to expect that the conflicting elements of society will find their equilibrium under the present system. There must be a new order of external circumstances created, fitted to preserve the integrity of the weak and to reform the unworthy. In this way only, can we rationally

hope to allay this feverish excitement and equalize the action of the great body. Society must provide for the destitute and shield the poor wretched outcast, and thus remove the temptations which surround these unfortunate ones, or our preaching is vain, and we may despair of working out a better earthly destiny for the race. There are thousands who believe that a higher life is attainable, and if they are right and we are faithful, something will be done to hasten the grand era, when human society will exemplify the great harmony of the spheres.

A similar change in the religious systems of the world is also necessary, and we believe inevitable. The old ideas in which we were educated; the dark mysteries and unfounded superstitions of a corrupt and fabulous theology, must pass away. Man may no longer invest the spirit of Love with immortal hate, or fill the future with everwasting elements of destruction. The systems of government and religion founded on the prostrate rights of man, must fall. These old forms must die. The indwelling divinity will not long quicken these worthless integuments. Its abiding place is not in the sepulchres among 'dead men's bones.' It must, and will, go out, to pervade and animate, with a diviner life, new and more congenial forms. Many will linger behind to weep over the old body, but the true disciple will still rejoice, and "leaving the dead to bury their dead," follow the spirit in its heavenward flight.

There are potent influences acting upon, and decomposing, these old systems. Every effort to promote peace and good-will; every attempt to render man less vindictive and cruel in the infliction of punishment, is a blow aimed at the very foundation on which they rest.

Not an instance of Christian forgiveness; not an effort to equalize labor and unite the discordant elements of society; but presents an argument against those exclusive and sectarian institutions which divide and distract the race. Every token of parental affection to an ungrateful child; every tear the mother sheds in secret for her wayward boy; the love of Christ for his enemies; the agony of the garden and the cross, and the struggles and sacrifices of every true reformer, proclaim in eloquent and powerful language the presence of a spirit that will not rest, until man is redeemed, and the world is free!

The time is at hand when the pure in heart and the free in spirit, of every name, must break over these sectarian lines and barriers and meet together on the true ground of union. In that day, a new impulse will move the heart of humanity, and a great light will shine in upon the imprisoned spirits of men.

Those who worship a creed; whose religion is a set of opinions and ceremonies, may well tremble at the signs of the times. But to the great Soul whose law is development; whose religion is spiritual growth and illumination; whose practice is a life of great thoughts and illustrious deeds; whose prayers are the struggles of the spirit to be free!—THE PRESENT, is full of encouragement and hope.

S. B. B.

REVELATION--THE BIBLE.

It is believed that those who projected this journal, and those who will perform its editorial labors, will generally and with no essential modification, assent to the following propositions:

1. Man, being the ultimate production of the Divine Love and Wisdom, and the object and end of all inferior developments, is therefore created in the Divine Image, and actually corresponds in his essential nature to the Deity, with the exception of his finiteness.

2. That in his *endlessly progressive* unfolding, man is continually approximating to the perfections of the Deity, (of which however, he will always be infinitely short,) and that as human nature is unfolded, either by favorable original constitution, or by spiritual cultivation and growth, man may exhibit knowledge and powers entirely beyond the comprehension of rudimental minds, and which to the latter would seem the result of immediate Divine agency. Men in all ages and among all nations have thus been developed beyond the sphere of physical sense, and have held converse with spirits and angels of a higher

world; and many of the sayings and teachings of such are entitled to the name of *Revelations*.

3. These persons, respectively, wrote and taught with reference to the immediate circumstances of their times and nations, and without the remotest intention of having their writings, in subsequent ages, embodied, with others, in the form of a book that should be considered sacred and authoritative.

4. The *collections* of books considered as "revelations," that have been made in various ages, are based upon human authority alone, and that of rather questionable character, and should be open to *reconsideration*.

5. Whatever book our *internal convictions* pronounce a true revelation, should be received, whether it is found in the Shaster, the Zend-Avesta, the Koran or the Bible: whatever we find in either of these books to which reason cannot assent, should be disregarded. Each of these books contains some, and the Bible much, true revelation: each contains matter not deserving the name of revelation, and which is of no particular importance to the present age. There is also much true revelation now extant that has never been embodied in either of these books.

6. Of all human beings that ever existed, Jesus of Nazareth was the most perfect, physically, morally, intellectually, and spiritually, and by virtue of this perfection he enjoyed immediate converse with the spirits and angels of the higher world. His teachings, therefore, should be treated with the profoundest respect, and his general character should be held up as the highest example of what the whole human race may progress to.

W. F.

REV. THOMAS J. SAWYER.

Those who are devoted to serious studies and important pursuits, are expected, at least in the meridian of their years, to be guided by the counsels of wisdom. When one of this class is governed by mere feeling and prejudice; when he is left to the direction of some angry spirit, and his words and actions are the offspring of childish passion or unmanly resentment; we can only lament the strange infatuation which leads him to sacrifice his hold upon the confidence of the wise and good.

We are moved to make these observations by a letter published in the Christian Messenger of October 30, and signed by the individual whose name stands at the head of this article. This letter contains a most virulent and unprovoked assault upon us and several of our brethren. Not only is our conduct made the subject of unjust, and unsparring animadversion, but with a spirit which we forbear to characterize by appropriate terms, the writer in the Messenger assumes to determine our motives with infallible certainty. We are represented as guilty of "duplicity," "dishonesty," "despicable meanness" and knavery." Our friends far and wide are required to withdraw their "fellowship" and discountenance our proceedings, and a "solemn protest" is thus publicly made against our "being longer considered" as "Christians in any sense whatever," and all this for an honest difference of opinion; and yet, the writer declares that he is "willing to be charitable!" Alas! Charity veils her face and stands far on the outer wall of Zion, when her pretended votaries thus soil her garments, and clothe themselves with their own shame.

We may be so unfortunate as to lose our *pen and ink* connection with the sect, but we will not murmur so long as we are united in *Spirit* with the great and good. We feel an undiminished regard for the cause of Truth and Righteousness, and the powers which God has given us shall be devoted to the interests of his earthly children. True it will be no part of our object to build up a mere external power; to erect denominational lines and barriers, but we will strive to promote in ourselves and others a higher spirituality. If in our honest endeavors after the true life, we are met with an unprincipled opposition, we will bear it cheerfully, and leave the world to decide whether our course is or is not, compatible with the religion of Jesus.

Our religion, (or if this is assuming too much) *our philosophy*, requires us to forgive Bro. Sawyer. We cannot copy his article for the reason that this paper is intended as a vehicle of whatever is pure and elevating. No bitter waters can flow through this channel. The Spiritual Philosopher will not heed the language of passion and prejudice. Our appeal shall ever be to the understanding and the heart.

Bro. Sawyer has stooped from his high position to peril his own reputation, and he will live to mourn over his weakness. The nature of his letter is such as to preclude any further reply. When he regains his equilibrium and is prepared to speak like a christian, a philosopher, or a brother, we shall listen with attention. Till then, he may claim an utterance, but we cannot respond—he may speak, but his voice will wake no echo in the UNIVERCELUM.

S. B. BRITTON.

WHO IS AN INFIDEL?

In the vocabulary of bigotry, the term infidel is employed to represent one who is not wedded to the popular dogmas in faith and philanthropy. The true Reformer—the spirit that has ventured to throw off the creed, and enter a wider sphere of thought and action; the soul inspired with a reverence too high and holy to bow down at the image, is anathematized and cast out of the synagogue. Thus men whose all of religion is made to consist in a name and an opinion, condemn the man whose conscience will not acknowledge the infallibility of their standard. Thus they labor to restrict the freedom of thought, limit the exercise of reason, and violate the moral sense, in a vain attempt to force their opinions where they can never be received. Such a course seems to involve a virtual renunciation of every principle that characterized the Christianity of Christ. We have no space to occupy with hard names and opprobrious epithets. Those who have, would do well to remember that it requires neither genius, erudition or good manners, to call a man an infidel.

S. B. E.

MR. DAVIS' ARTICLE.

In another portion of this paper will be found an article from Mr. Davis, (written by himself while in his "Superior State,") under the title "Seek, and ye shall find." The profoundly interesting nature of that article will secure for it an extensive and careful perusal. Something of interest may be expected from the same author nearly every week. With regard to the *style* of Mr. D., it will be perceived that it is clear, simple, forcible, and even beautiful. It should, however, be judged by a *natural* rather than an *artificial* standard. His expressions are the spontaneous out-gushings of his own intuitions, and exhibit no servile conformity to arbitrary usages. Viewed in this light his style will appear exceedingly attractive.

W. F.

OUR PAPER.

This number may be regarded as a fair specimen of what our paper is designed to be, except that it will generally contain a larger proportion of short articles and light miscellany. We have secured the services of some of the ablest writers in the country, and we shall spare no efforts to render the UNIVERCELUM in all respects equal to the wishes of its friends. In our next number we shall endeavor to present the first of a series of elaborate articles on Social Reform. We send out the specimen number several weeks in advance, in order to afford our friends an opportunity to obtain subscribers, and make their returns. The regular publication will be continued from the date of the present number.

☞ Subscribers will bear in mind that the terms of this paper are \$2, payable on delivery of the first number.

NOTICE TO AGENTS.

Those who are engaged in obtaining subscribers for the UNIVERCELUM, are requested to make immediate returns. Other Agents are wanted. Persons receiving this number who have no interest in extending the circulation of the paper, will confer a favor by passing it to some one who will act in this capacity. We shall distribute several thousand copies of this number, and we EARNESTLY REQUEST our friends to aid us by obtaining subscribers for the UNIVERCELUM.

OFFICE OF THE UNIVERCELUM.

Our Office is No. 235 Broadway, opposite the Park Fountain, where our friends who are disposed to favor us with a call will meet with a most cordial reception.

Poetry.

THE GOSPEL OF FREEDOM.

BY THOMAS L. HARRIS.

I SAW a Spirit, Godlike, vast and glorious
 Upon the summit of the Ages stand;
 His countenance of light, his brow victorious
 Shone with a Love no mortal might withstand.
 His voice went forth, in vast reverberations
 Over each isle and continent and sea,
 Waking enrapturing earth's downtrodden nations,
 With God the Father's great command—"BE FREE!"

And there was silence for a space in Heaven,
 And the mute Seraphim gazed far abroad,
 And saw earth's ancient darkling stillness riven,
 And the wide nations hear the voice of God.
 And as the mandate of that mighty Angel
 Fell sunlike on the hearts and souls of men;
 The Seraphs echoed Freedom's great evangel,
 And the vast concave sounded back—"AMEN!"

Thus came in my vision adown the swift years,
 The voice of the Angel to me—
 "Be Free!" saith the Spirit who ruleth the spheres
 That circle eternity's sea.
 Like light to all worlds from the Infinite Sun
 Flows the Word to all natures that be,
 And it moveth and waketh all Nations as one,
 And their hearts all re-echo—"BE FREE!"

From the Pleasures that woo with their azure-veined arms
 But fetter the Soul in its sleep;
 From the Sirens that lurk in the wine-cup's red charms,
 Like sea-snakes far down in the deep;
 From the sloth that doth eat and the vices that tear
 The strength and the splendor from thee,
 Arise! as the lion springs forth from his lair,
 In the strength of thy Manhood, "BE FREE!"

From the Creed, whose red leaves are all blistered with lies
 That learn thee to fear and to hate;
 From the shrines that have rung with the martyrdom ories
 Of the Pure, and the Good, and the Great;
 From the Priest who sits throned in the Juggernaut car
 And launches out curses at thee,
 As he rides on his ruin-spread path from afar—
 Arise! in thy Godhood—"BE FREE!"

From the wolfish Ambition that learns thee to rear
 O'er thy Brother's crushed spirit a throne,
 From the thirstings for gold that would learn thee to sear
 Thy warm heart till it hardens to stone;
 From the darkling distrust that would drive thee afar
 From the Natures all kindred to thee,
 Come forth, as from Night comes the Morn's golden star,
 In thy Holiness come and "BE FREE!"

Be FREE in the TRUTH that comes down from above
 As glory flows down from the sun,
 And shows the wide Universe dwelling in Love,
 And God and Humanity one.
 A Spirit art thou in thy garments of clay,
 The Heavens are open to thee,
 And Angels look on thee with eyes like the day—
 Lift thine eyes, and behold, and "BE FREE!"

Be Free in the LOVE that eternal pours forth
 From thy spirit's divinest profound,
 As the infinite ocean encircles the earth,
 Let its billows Humanity bound.
 With a heart and a hand, and a smile and a tear,
 And a blessing for all things that be,
 In beauty move on through thy Duty's wide sphere,
 From envy and hatred "BE FREE!"

Be Free in the STRENGTH that the Hero puts on,
 When he tramples the thrones in his wrath;
 Let the Nations rejoice in the way thou hast gone,
 Let the dungeons fall down in thy path.
 And stay not thy footsteps and sheathe not thy brand,
 Till Love reigneth over each jubilant land,
 And each heart clings to heart, and each hand joins to hand,
 And a voice, like the voice of the sea,
 "IT IS FINISHED!" responds to the Father's command,
 And the Earth, like the Heaven, is FREE!

Miscellaneous Department.

AN APPEAL TO THE FEMALE SEX.

BY MRS. F. M. BAKER.

MY FRIENDS: With little or no preface, I wish to address you: to address you seriously, upon a seriously important subject; to speak to you candidly, concerning what demands candid and earnest consideration from us all.

That we are all created for some purpose, as in fact was and is everything which proceeds from the Creative hand, probably no one will gainsay. That this purpose is a high and holy one, we need only be certified of the Infinite Wisdom and Goodness of the Great Purposer, to be convinced. That it had in view the peace and happiness of its subjects, is inferred with equal certitude, from a conviction of the unending and boundless Love of this Universal Creator.

Let us for one moment look abroad upon the works of Creation. First glancing at the vegetable world, examine carefully its nature, its construction, its growth, its uses. Externally it is beautiful to the beholder's eye; it gratifies his love of the graceful and the elegant. Nothing can excel the harmonious blending of its colors, the perfect grace and elegance of its forms, indeed the perfection of its arrangements throughout. And this might satisfy a superficial observer—but let us look farther and deeper in the wonderful internal organization: in the ceaseless activity, in the beneficial effects of these mighty dwellers in the old forests, do you not see much to admire, yea to adore? Nor scarcely less in the constant, though silent workings of the tiny plants. These, insignificant though they seem, have their allotted part to perform, at which they labor untiringly.

In all these is not design plainly visible, as if written in legible characters upon each leaf! Indeed to the contemplative mind, it is so written. In their creation an object was plainly in view, and to the accomplishment of this they labor on, slowly, yet effectually; producing good to all with which they are connected. Whether of themselves they possess sensation and actually realize any of this good, is not a matter into which we need now inquire. Enough for our present purpose, that we know that there is a design in their creation and that they labor industriously to accomplish that design.

Nor with regard to the inferior orders of animal creation, can we with certainty judge how much of sensation they possess, or *how much* pleasure or happiness they experience from the course they follow. But this much we can determine, that they follow this course unerringly, if left to themselves and for a definite purpose; which purpose was the design in their creation. In other words, that they are constantly laboring to fulfil the designs of their Creator, in which they *seem* to enjoy much, and that when this design is accomplished, they lose their activity and consequently their life. And moreover, we do know of these also, that they bring final good to all with whom *they* are connected.

But with the highest order of existence upon this earth, with the only intelligence, with man, we can know more; we can decide how much of pleasure or happiness he enjoys. And let us in the outset put this question home to ourselves individually: do we also each strive to effect the design of our creation? It is often and truly said, that each person has a mission to fulfil in this world. This mission is nothing more than laboring to effect the grand and ultimate design, which as we have seen, will produce the happiness of mankind. Not of isolated portions of the species, to the exclusion of other portions; not of individuals at the expense of the mass; for however much we in our selfishness and short sightedness, may fancy we enjoy, while we know that others are miserable, we do but deceive ourselves. Actually one cannot enjoy without another does, nor this without another, and so on *ad infinitum*; or in other words, *one* cannot enjoy without *all* do!

This may seem a sweeping assertion and hundreds may be ready to say, I know it is false from my own experience. Be not too hasty, my friends. I will venture a still more strange and paradoxical assertion, or rather query. I question very much

whether you know what real enjoyment is. The human family is a unit. It is not composed of detached parts and parcels, entirely independent of each other; acting, subsisting, and enjoying, entirely without reference to or connection with, each other. On the contrary it is One; it is intimately connected; the same life blood throbs in the universal pulse, which beats in the individual; the beating of one heart is but the response to another; mind permeates mind; and my thoughts are but the vibrations of another's, deepening and widening perhaps, and impinging upon another's, and urging into still wider and deeper undulations. Nor are the feelings of one, aught save the echo of those of another. The human family is thus one body, whose soul is part of the great Soul of the Universe; what affects one of its members, affects the whole.

When the finger of my body suffers, can the foot say it is perfectly well—it enjoys without alloy? In its ignorance it might assert as much and argue itself into a firm belief in the assertion: but the brain, the mind, knows, that no part, however unimportant, of the system, can suffer unsympathized with by every other; that one diseased member affects more or less seriously, every other; in fine, the whole system. Nor can one member of the human family suffer, be morally, or spiritually, or even intellectually diseased, without proportionately contaminating every other.

Do we enjoy more individually or collectively? If individually, why then do we seek intercourse with our kind? Why do we congregate with each other? why do we assemble in large parties? why when we expect to be happy, do we particularly wish to be surrounded by friends, and the more the better? in a word, why do we form friendship and connections in life at all? The very fact of our doing so and that continually, shows that we either actually do, or really think we do, enjoy more in that way than when alone, in solitude. And it is really so, and the greater the pleasure, the more enjoying it. It does not diminish by division among many persons, but is increased by every addition to the party, in just so much as each enjoys and will so continue until every living soul participates, when each will then enjoy in the highest possible degree.

The heat in a room is in no wise diminished to those who occupy it, by an addition to their number; for although each may receive a share of that previously in the room, yet each also imparts thereto his own and constantly helps to generate more, so that the original amount is actually increased, by every additional sharer.

But that there are not now different degrees of enjoyment among different members of the human family, I do not contend; that some are comparatively happy while others are comparatively miserable, I admit. That my apparently well foot is as painful as my diseased finger, I know is not the case. But would not the whole system be better, if no part was diseased? And if so, would not each member be better? and finally, can the foot be well at the expense of the finger?

On the same principle, would not each and all of mankind enjoy more, if human happiness was more equalized? Do not think by taking from the maximum amount of happiness and adding to the minimum, that the mean is thereby reduced from the former. Remember the case of the heat in the room. In the same way every individual will help to generate, to create, enjoyment. Let me particularize, and in what I am about to say, I wish to be understood as having particular reference to females.

I will for a moment consider the difference in the conditions of different females. One class walk or ride through the streets, either in city or country, (but especially in the former, for in the latter it must be confessed, that people answer more nearly the great object of their destiny, although there even, they are fearfully wide from the way of their duty,) dressed, or rather decorated in all the luxuries which every country upon which the sun shines, can afford. The regions of perpetual snow, the deserts of burning heat, the islands of the great deep, are all explored in search of something rich or rare, with which to add to these luxuries. Nay, more, the great deep itself is dived into, mighty mountains are scaled, and the depths of the earth are penetrated, in search of hidden treasures for the same purpose. While another portion of the same creation wander up and down

on foot, or hobble on by the help of crutch or staff, not dressed, but half covered with rags; not even so good as the cast off finery of the more opulent.

The former dwell in magnificent houses, miniature palaces, and "fare sumptuously every day," while the latter stay in miserable hovels, or for lack thereof, in the streets, and pine with hunger, desiring to be fed with the crumbs from the tables of the rich. The former have the means (though alas, to their confusion be it spoken, they often misimprove them!) for great moral and intellectual improvement, while the latter must grovel in ignorance and consequently sin, although they are yearning for draughts from the fountain of knowledge, compared with which their physical hunger and thirst are as nothing. The former look upon the latter as vastly their inferiors and as scarce above the swinish herd, among whom they often move. The latter look upon the others as favored of fortune at their expense and as their natural enemies.

Now for a candid consideration of the reasons for this state of things. Why is the lady in "gems and gold," and sporting her well lined purse, better than the woman in her tattered garb, bearing wearily her burden or searching the gutters for rags? Does the valuable dress of the one enhance her real value over that of the other? Was her dress originally designed for her, and did her Creator look upon her with so much more favor than his more humble offspring, as to confer it upon her? Even her dress is only secondarily her own: primarily it belonged to far different creatures, and although it was by right theirs, yet they were not proud thereof, and would just as soon have relinquished it in favor of the lowliest daughter of want, as in favor of the proudest belle or the wealthiest matron.

The ostrich carried its head no higher nor tossed it with a more queenly air, than other birds of the desert, merely because decked with waving plumes. The silkworm felt no pride above the meanest and most loathsome reptile when spinning its robe of silken texture, although it was afterward to be manufactured into gorgeous silks and satins for the most noble. The ermine or the sable, the lynx or the otter, never scorned their more humble brethren, because their coats perchance were of a coarser texture. Nor do the beautiful and fragrant flowers withhold their odor or shade their brightness from the dwellers in the lowly cot, and yet no *artiste Parisienne* can excel or even come near them in elegance, form and richness of hue. Then should the accidental possessor of these luxuries bear herself scornfully toward a lowly sister, because of these possessions?

Or does actual wealth raise one in the scale of actual excellence above a fellow mortal, who may unfortunately be within poverty's cold and bony grasp? Does the heiress of enormous treasures delight in her gold and diamonds, and would she take kindly by the hand and warmly to her heart, the toiling, swarthy miner, or the crushed and unpitied slave, whose comforts and lives are perilled in procuring her treasures? Is she enamored of her pearls, and does she sympathize heartily and tearfully with the poor diver, who is forced to rend his life by piecemeal in bringing from the vasty deep her precious gems? Ah! let her remember, that the High and Holy One sets a far higher price upon his nobler works thus sacrificed, than upon the paltry baubles they bring to light!

And why is it that the poor are poor? Simply because you, the rich, have a superabundance of wealth. The impartial and righteous Ruler of this Earth has bestowed upon his offspring enough to satisfy the real wants of all and because some have more than they need, others must pine in suffering and penury. Would the former excuse herself upon the ground that the latter cannot acquire property, nor even take care of it if placed in her possession? Perhaps not under present circumstances, but might not she be prepared to do this? Is it not rather owing to fortuitous circumstances than to any superior excellence conferred by God, that the wealthy are favored while the poor want?

Or it may be urged that superior mental endowments exalt the one class above the other. What possible chance have the present indigent, ignorant, portion of community, under existing social and civil regulations, to attain to great mental excellence? Should one succeed therein, he would far outdo the fabled Her-

cules or Atlas of old. And have the higher classes attained that mental superiority which, in their favorable position, they should? Methinks from genuine intellectual culture different fruit should grow.

Mothers are ambitious of the most splendid equipage, the most genteel establishments, the most expensive dress, and the most desirable matches for their children. But are they searching into the hidden things of nature, seeking a revelation of her laws, anxious to understand the causes of all effects and the effects of all causes? I fear they rather pry into the hidden things of their neighbors; seek a solution of their secrets and have a desire to know their business.

Daughters frolic, follow their fancies, and desire, most of all, fine clothes and fortunate matches. They skim lightly over the sciences, dabble a little in paint, get a smattering of French, German, or Italian, or dash a little into music. But it is all superficial: the wonders and beauties of science and the real merits of the fine arts are to them as a sealed book.

This is deplorable. That a being endowed with a mind capable of expansion, with an intellect that reaches and soars to the confines of nature herself, should be satisfied with the low and grovelling pursuit which excite the attention and interest of too many females, is lamentable in the extreme! It is one of the evils which we who appreciate its deleterious effects upon human progress, and, of course, human happiness, should strive to eradicate from our midst.

But true worth and excellence is, in something, beyond even this. Intellect is good, but soul is better. The heart far outweighs the head in sterling value. And here is the testing point. Are those who, by common consent, rank among the higher classes of society, more strictly moral than the lower classes? Have they more genuine integrity? Have they more real sympathy for suffering? Have they, in a word, more Christianity?

They may worship in more gaudy temples, but vain is the devotion "where not the heart is found." They may give more abundant alms, but the mite of the sincere poor is, to the Searcher of hearts, a more acceptable offering than the abundance of the hypocrite. And the ready hand extended to help a poor sister in adversity; the plain, simple meal shared with the hungry; or the silent tear, warm from the heart, though shed over a lowly couch, and in a hovel where grim desolation reigns; are more precious than the sack cloth and ashes worn by mourners as they "go about the streets" in pomp and parade; or the luxurious banquet given to the mighty and noble; or the valuable donation toward some great and charitable public institution.

These poor, degraded, forsaken women, are our sisters! Shrink not back at the assertion! Scoff not at the fact! They are the work of the same Great Author. Their lives form a page in the same great volume of Nature's History, in which our own are recorded. They, too, have a mission to perform. And let us see well to it, that we stand not as hindrances in the way of the performance of their duty.

As members of one family we should be co-workers together. It reflects not to our credit, but rather to our scandal, that these poor unfortunates exist. They, like ourselves, are fit subjects for happiness, and by our aid might be brought to share in the universal sum of happiness and contribute their share thereto.

They are now crushed beneath a weight of circumstances above which they cannot rise. We can help to remove this weight. They are not all to blame that they are in this crushed condition. We are doubly sinful that we allow them to remain there, when upon us depends their extrication.

Picture for one moment to yourselves a community in which all the female members stand upon equal ground; when all are true to the dictates of enlightened conscience; when all manifest the true soul which all naturally possess; when no jealousies, no bickerings, no envyings, exist, and no strife save who shall do most for the public weal.

Would not such a state of things bring about a true reformation throughout the world, sooner than all the legislation or preaching which could be enacted by the greatest and wisest? And to this end are now, and for years past have been, laboring many noble, true-hearted women. Generous, devoted, self-

sacrificing women! Be ye mothers, your daughters will glorify you by following your example. Be ye maidens, ye shall induce many to follow you, by your worthy conduct. And one and all, the world, as it realizes the benefits of thy lives, in the peace and happiness which flow to it, shall yet bless thee.

Would that thousands more had the integrity and courage to follow thy example. Would that we all had the courage and determination to live the true life, irrespective of consequences. To seek the light of truth, come from whatever source it may; to progress by its guidance, lead where it will; and to help others to follow in the same direction. Then, and then only, should we be fulfilling our mission, and then only shall we fully realize our destiny, which is happiness. May we all strive to this end!

GENTLE INFLUENCES.

AUSTERITY and denunciation will not bring the wanderer back or move within him the springs of virtuous action. Cold indifference and neglect are not the means by which we are to dissolve the congealed fountains of human affection, and win the soul to virtue. The man who employs these as the instruments of reform will labor in vain. They can no more subdue the stubborn heart than the rude blasts of polar skies can melt the towering iceberg and the mountains of eternal snow.—Severe coercive measures will not reclaim the erring. Man is so constituted that every attempt to drive him from an error, either of the head or heart, tends to confirm him in his course. If there is aught that will allure the wayward from the haunts of folly and the selfishness of a misguided ambition, it is the voice of friendly admonition. If there is a power in the universe sufficiently potent to soften the heart and to draw the victim of dissipation and vice away from the scene of his dishonor, that power is kindness. It serves to quiet the fears, to subdue the passions, to enlist the best affections, and thus the victory is gained.

The superior power and efficacy of gentle influences is beautifully illustrated in the fable of the Sun and the Wind, in their effort to make the traveler part with his cloak. The Wind commenced a furious attack. From the dark clouds he breathed out threatening and violence. At his voice the deep foundations of the everlasting mountains did tremble. The tall oaks bowed their lofty heads as he passed, and at the sound of his chariot wheels the wild beasts ran howling from the hills! But it was all in vain. The poor traveller drew his cloak more closely around him. At length the wind retired, and the thick vapors rolled away. All was still, the Sun smiled upon the traveller and he threw down his cloak. Thus mild and gentle means accomplished what all the artillery of the elements could not perform.

When other means fail, remember that a word spoken in love, even a tear or a smile, may reclaim the wanderer. S. E. E.

FEAR.

THE raven locks of the terror stricken may become white in a moment. FEAR may overthrow the Empire of Reason and leave the Soul in ruins, but it can make no one wiser, better or happier. It is the influence by which tyrants rule, and the nature of man no less than the experience of the past, authorize the conclusion that it can never secure one loyal subject. S. B. B.

WIVES.—Women should know that no beauty has any charms but the inward one of the mind; and that a gracefulness in their manner is much more engaging than that of their person; that modesty and meekness are the true and lasting ornaments; for she who has these is qualified as she ought to be for the management of a family, for the education of children, for the affection of her husband, and submitting to a prudent way of living. These only are charms that render wives amiable, and give them the best title on our respect.

[Selected.]

Selections.

THE REFORMER.

BY JOHN GREENLEAF WHITTIER.

ALL grim and soiled and brown with tan,
I saw a Strong One, in his wrath,
Smiting the Godless shrine of man
Along his path.

The Church beneath her trembling dome
Essayed in vain her ghostly charm;
Wealth shook within his gilded home
With pale alarm.

Fraud from his secret chambers fled
Before the sunlight bursting in;
Sloth drew her pillow o'er her head
To drown the din.

"Spare," Art implored, "yon holy pile;
That grand, old, time-worn turret spare;"
Meek Reverence, kneeling in the aisle,
Cried out, "Forbear!"

Gray-bearded Use, who, deaf and blind,
Groped for his old accustomed stone,
Leaned on his staff, and wept, to find
His seat o'erthrown.

Young Romance raised his dreamy eyes,
O'erhung with playful locks of gold,
"Why smite," he asked, in sad surprise,
"The fair, the old?"

Yet louder rang the Strong One's stroke,
Yet nearer flashed his ax's gleam;
Shuddering and sick of heart I woke,
As from a dream.

I looked; aside the dust-cloud rolled—
The Waster seemed the Builder too;
Upspringing from the ruined Old
I saw the New.

'T was but the ruin of the bad—
The wasting of the wrong and ill;
Whate'er of good the old time had
Was living still.

Calm grew the brows of him I feared;
The frown which awed me passed away,
And left behind a smile which cheered
Like breaking Day.

Green grew the grain on battle-plains,
O'er swarded war-mounds grazed the cow;
The slave stood forging from his chains
The spade and plow.

Where frowned the fort, pavilions gay
And cottage windows, flower entwined,
Looked out upon the peaceful bay
And hills behind.

Through vine-wreathed cups with wine once red,
The lights on brimming crystal fell,
Drawn, sparkling, from the rivulet's bed,
And mossy well.

Through prison walls, like Heaven-sent hope,
Fresh breezes blew, and sunbeams strayed,
And with the idle gallows-rope
The young child played.

Where the doomed victim in his cell
Had counted o'er the weary hours,
Glad school-girls, answering to the bell,
Came crowned with flowers.

Grown wiser for the lesson given,
I fear no longer, for I know
That where the share is deepest driven,
The best fruits grow.

The outworn right, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone—

These wait their doom, from that great law
Which makes the past time serve to-day;
And fresher life the World shall draw
From their decay.

Oh! backward-looking son of time!
The new is old, the old is new,
The cycle of a change sublime
Still sweeping through.

So wisely taught the Indian seer:
Destroying Seva, forming Brahm,
Who wake by turns Earth's love and fear,
Are one, the same.

As idly as in that old day
Thou mourest, did thy sires repine,
So, in his time, thy child grown gray,
Shall sigh for thine.

Yet, not the less for them or thou
The eternal step of Progress beats
To that great anthem, calm and slow,
Which God repeats!

Take heart!—the Waster builds again—
A charmed life old goodness hath;
The tares may perish—but the grain
Is not for death.

God works in all things; all obey
His first propulsion from the night:
Ho, wake and watch!—the world is gray
With morning light!

"PHILANTHROPY."—One of the most beautiful words which our language has borrowed from the Greek, is *Philanthropia*; or as we have it, *Philanthropy*, signifying the "Love of Man." It has a musical sound; and the very utterance of it begets pleasant thoughts, and inspires prophecies of good. The truth it unfolds, and the lesson it teaches to the thoughtful, when we come to look into its meaning, make, as it were, a golden link in the chain which binds us to the good and the great of the past. They had their inspirations, those old men; they saw more or less clearly, at times, what ought to be among the nations, and caught sight of that sublime truth which recognizes the unity of our race. This word *Philanthropy* shows so much as this. A vision, however far off, of the relation existing between all men, as members of one great family; the duty and pleasure of loving and helping, one the other; the dwelling together of the nations in peace, as being of the same flesh and blood and bone, and bound together by the ties of a common brotherhood, and a common interest—these are the thoughts and feelings which must have lived somewhere, in some hearts in the olden time; and which, struggling for utterance, gave birth to this beautiful and musical speech. Plain is it that to some true soul in the far off ages of the Past, these great truths were partially visible—at least a glimpse of them had been caught—else we had not known that noble and brave word, *Philanthropy*. Let us rejoice in its existence, and seek to give it a divine second birth in action.—[T. B. Thayer.

SWEET WATERS.—On our return to Pera we stopped at the Sweet Waters, a delightful place of public resort on the Asiatic side of the Bosphorus. Here we saw a great many arabas, or carriages of the country, profusely gilt, filled with women and children, and drawn by oxen or horses with richly ornamented harness. We caught glimpses of some very pretty faces among the women, who, for the benefit, no doubt, of breathing the air more freely, had loosened the asmacks of white muslin which usually envelop their necks and faces. There was, however, a guard stationed about the spot, to prevent anything like intrusion. The children were extremely pretty, with dark eyes and hair, and were handsomely dressed in their own native costume, which is peculiarly picturesque, and becoming to childhood. The ladies had coffee and sweetmeats with them in their arabas, with which they were served by their attendant black female slaves. Besides these, there were many family groups enjoying themselves under the trees, seated upon their bright colored carpets, round the borders of which their yellow slippers were ranged in order. There were also present several Turks of rank, mounted on beautifully caparisoned Arabians, with boys on ponies; asses for hire, with scarlet housings; conjurers, venders of fruit, lemonade, sherbet, water, and sweetmeats. To complete the picture, the shore was lined with caiques of the company, assembled from various parts of the shores of the Bosphorus, with their gaily-dressed rowers lying on their oars. (Three weeks' Residence in Constantinople.

☞ An interesting article, entitled "A Religion of Progress," from J. K. INGALLS, (one of the editors of this paper) is in type, but is unavoidably, with several other articles, crowded out. It will be given in our next number.

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